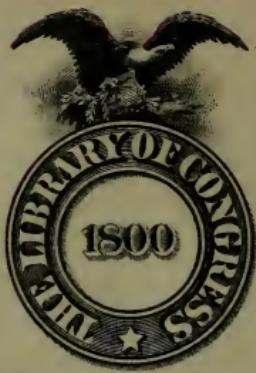


FOREIGN MISSION WORK

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PRESENTED BY





PASTOR LOUIS HARMS.

THE

Foreign Mission Work

OF

PASTOR LOUIS HARMS,

AND THE

CHURCH AT HERMANSBURG.

BY

REV. E. GREENWALD, D.D.,

Pastor of Christ Lutheran Church, Easton, Pa.

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PREFACE.

For the materials of this little volume, the author is mainly indebted to Mr. Stevenson's very interesting work, entitled: "Working and Praying." That work should be widely circulated, and every where read. That God may employ this little book as a humble instrument to awaken a deeper instrument in the minds of our church members in behalf of Foreign Missions, is the prayer of the writer.

E. G.

EASTON, PA., *March 30th, 1867.*

THE FOREIGN MISSION WORK.

“WHAT HATH GOD WROUGHT!”—NUMBERS xxiii: 23.

The work of Missions is the work of God. Christ has commanded His church to preach the Gospel to every creature. His grace enables His church to do the work which His word commands. It is, therefore, *His* work.

But God works by means. He uses human hands to do His work. Human hands move, but it is God that moves them. In all that good men accomplish for the cause of Christ and the happiness of mankind, the hand of the Lord is to be recognized and traced. Men go forth to preach the Gospel to the heathen, but in them, and through them,

it is God that is working. In what they have done, we see what God hath wrought.

It will throw light upon our duty, when we consider what God, by others, has done, and is doing. Many of us have no proper conception of the awakened interest that is felt by others, in all parts of the Church, in behalf of the evangelization of the world. When we notice the active movements of others, we become ourselves incited to activity. What God does by others, he may also do by us.

It may serve to give our thoughts a wholesome direction, if we contemplate what one congregation of true-hearted men and women can do, and have done. We may learn what God hath wrought through human hands, by reading a narrative of what human hands have wrought by the help of God.

Many of the readers of these pages have, no doubt, heard and read of LOUIS HARMS,

the Lutheran pastor of the town of Hermansburg, Germany, whose loss by death the Church has recently been called to mourn. He was the beloved pastor of a plain, but pious congregation. The congregation was not always what it is now. Before his connection with it, it had little practical religious life. His success at reformation at home, is as marked as his wonderful missionary achievements abroad. He was a Lutheran of the old sort, like those of the earlier days of our Church in Germany. He believed firmly the doctrines of Luther, and held tenaciously to the old forms and customs of the Church. He was plain and unassuming in his manners; a man of the people, with strong sympathies for the poor and outcast, and he lived among his people as a father. He was at the same time highly educated, refined in his intercourse with cultivated society, and very genial, and even jocund in his feelings. He was

self-denying and whole-souled, with strong faith, and great activity in doing good. He was a godly and earnest man, and by his teachings, his influence, and his example, a wonderful improvement was effected in his congregation, of which he was the honored and useful pastor. Adhering most strictly to the venerable doctrines and usages of the church of his fathers, he was sound in doctrine, churchly in practice, spiritual in feeling, and active in duty. There was a freshness and vitality about all the services of the church as conducted by him ; and his members, coming up as one man, to the spirit and order which he introduced, the church at Hermansburg became a model of what every church ought to be.

It is said, that, in every house family devotions are regularly held, and that no one is ever absent from the stated services of the church, either on Sunday or on week-day,

except when prevented by sickness. The Lord's Supper is administered once every month, and at each communion nearly all the members commune. Prayer is habitual, and is practised by the laborer at his work, as well as his family, and the "grand old hymns" are sung by old and young, instead of obscene ballads, so common elsewhere. The most wonderful harmony prevails among the people, who live together as one family, and the influence of their example has elevated, in a remarkable degree, the tone of morals in all the surrounding region. Order and neatness are everywhere observed ; vice and dissipation seem banished from the community ; and whilst none are really wealthy, poverty is, likewise, the condition of none. Peace prevails almost universally among them ; they take pleasure in rendering kindness to each other ; and, though, for the most part, humble peasants,

their circumstances are comfortable, and such as enable them to live well.

Such is the plain and pious congregation of Pastor Harms, at Hermansburg. A people so fully imbued with the spirit of the Gospel, and of the Lutheran Church, would necessarily feel strongly the claims of the world in darkness and sin, outside of them. Christianity is an aggressive religion. It aims to bring all else under its influence, to war against error, falsehood, and sin, and to enlighten and convert the world. All who have truly imbibed its spirit, are missionaries of the cross. They labor to make accessions to Christ from far and near; from those in heathen lands as well as from those at home. So the pious and single-hearted members of the Church at Hermansburg felt. When the proposition to start, and support, a mission to the heathen, was made to them by their pastor, there were no hard words or

cold looks, or severe criticism; they were not full of excuses that it would cost too much, that the heathen were too far away, that they had nothing to do with them, that whether saved or not was no concern of theirs, that it would be sending the money out of the country, that they had enough to do to convert the heathen at their own doors, and a thousand other like objections that are urged so readily by unwilling minds in other places. Instead of this, the suggestion was welcomed with joy, and adopted at once. And more than this. They did not look elsewhere, and ask, "Where shall we get the missionaries from other places? What other congregation will furnish the men?" But they asked, "Who from among ourselves will go? We will go ourselves—here we are, send us!" Strange as it may appear to our cold and unbelieving hearts, *twelve* of the members of that Church offered themselves as missiona-

ries to the heathen, to go where it would please God to show that there was the greatest need. They were accepted. But they were not sent without being first fully qualified for their great work.

In order to afford all necessary facilities, a sort of Theological Seminary, or Missionary Institute was established. A suitable house was prepared, and a brother of Pastor Harms was placed in charge of it. Being a Divine of high attainments and imbued with an earnest missionary spirit, he was in all respects qualified for the responsible position of Teacher of the Candidates for the Mission Work. The course of study laid down, was a four years term, and included a pretty thorough Theological education. The branches required to be studied, were:—Introduction to the Old and New Testaments, Exegesis, Dogmatic Theology, Church History, History of Doctrines, History of Mis-

sions, Homiletics, and Catechetics. It was plain to be seen that Pastor Harms did not intend to send out ignorant men. They must be well equiped for their work. In addition to their daily studies, they labored with their hands, to aid in earning their bread, to preserve vigorous health, to keep them humble, and to induce them to feel that physical labor was no dishonor. They were reminded that, like Peter, whose circumstances compelled him to earn his subsistence by fishing, and like Paul, who was sometimes necessitated to follow tent-making, they must not be ashamed, if necessary, to labor for their support with their own hands. They were to be workers, in every sense.

At the same time, they must not neglect the cultivation of the spirit of fervent devotion. The furnishing of the head would make them poor missionaries, if the piety of the heart was neglected. Therefore, habits

of prayer were strictly enjoined, and sedulously fostered. They were men of strong faith, and ardent piety. Harms said to them, “Be diligent in your studies; but also remember Luther’s saying, “Well prayed, is more than half learned.” “Therefore, pray diligently. I do not mean your common prayer only, when assembled for your daily prayers in the chapel, but pray diligently in your rooms, daily, for the Holy Spirit’s help.” Such men were most likely to become, of all others, the most laborious, self-denying, and successful missionaries of the cross.

Now, the question came up, “Where shall we go? Among what heathen tribe shall we locate our mission?” After much thought and prayer, the East Coast of Africa was fixed upon as the region of country, and then the tribes of the Gallas, living North-west of the Zanzibar river, were selected; as the subjects for whose conversion to Christianity

these Missionaries were to labor. They apparently selected the worst possible cases upon which to operate. The Gallas tribes were fierce and savage, and spread terror along the whole East Coast. Hardy and strong, they robbed and murdered almost with impunity. No Missionary ever attempted their conversion before. For these very reasons, these tribes of heathens were selected.

Where is there another congregation of Christians that could educate, equip, and send out twelve of their own number, on such an errand? Where, since the Church at Antioch sent out Barnabas and Paul as their Missionaries to the Jews and heathen of Asia Minor, do we find such a congregation of faithful, prayerful, self-denying, and devoted men? It seemed like a revival of primitive Christianity, and that apostolic times had returned again.

On still further reflection, it was resolved,

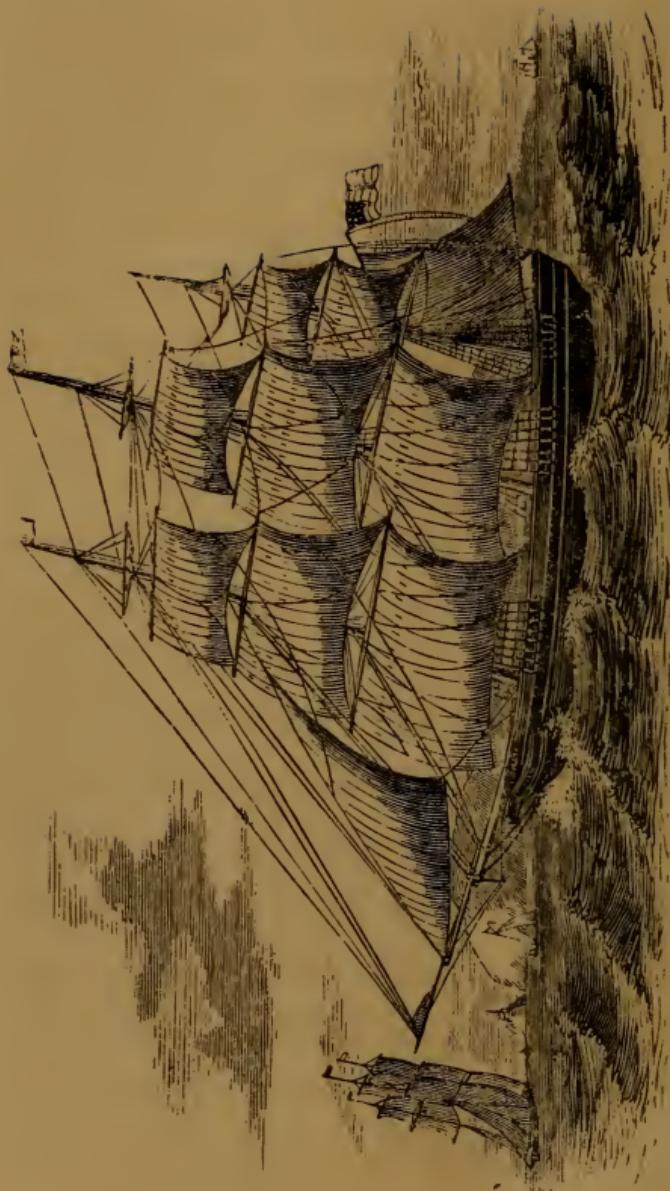
that not only preachers and teachers, but also farmers, mechanics, and artisans, should be sent; because the permanent success of the Mission required that the wild, roving, and indolent tribes of Africa, should be taught the industrious arts of civilized life. This reasoning was sound. The entire order of society must be reconstructed. Without this, no permanent benefit from the Mission could be hoped for. When the plan was suggested, sixty persons offered themselves for the self-sacrificing service. It was not deemed advisable to send the entire number, and eight only out of the sixty were selected to accompany the others.

But now a new, although not unforeseen, perplexity arose. How were all these people to be sent out? Where was the money to come from? Harms was a man of prayer, and this trouble, like all the others, only drove him the more fervently to the Throne

of Grace. But a praying man, as he himself said, dare not sit with his hands in his lap, awaiting the blessing. He must work, as well as pray. He, therefore, applied to the owners and captains of vessels trading to the East Coast of Africa for a passage for his Missionaries to the scene of their expected operations. But his application was not successful, as various difficulties intervened. He, also, corresponded with other Missionary Stations, in order to obtain information and aid in getting his laborers to their new field, but to no purpose. His situation was embarrassing enough.

It was then suggested by a pious sailor, who designed accompanying the party, that they should build a ship, and own it, and thus be independent of all ship-owners, and be in a situation to send out as many people, and sail as often as there was need. Pastor Harms acted at once on this suggestion. It,

of course, increased, almost immeasurably, the magnitude and expense of the undertaking; but his faith and energy were equal to the occasion. Few, however, encouraged him. Even his best friends hinted, that he was not quite in his senses. But feeling that he was right, he prayed and worked. The ship-building was commenced at Harburg. Pastor Harms prayed, held Missionary Festivals, the people gave cheerfully of their money, and were no poorer for all that, and, although the brig cost a great deal more than their first estimates, yet it was finished and paid for. His people were poor, but they had great faith; their hearts were in the work, they co-operated kindly as one man; and when there is a will, there is always a way. In due time the ship was completed, and named THE CANDACE; the name of the Queen of Ethiopia, whose eunuch Phillip baptized in the desert of Gaza. It was sol-



THE MISSION SHIP.

emnly dedicated by prayer and other religious services to the sacred work of carrying the Gospel to the dark Ethiopian tribes of men. Everything was done to get it ready for its first voyage. The congregation felt that it was their ship, and smiths, and tailors, and carpenters, and shoemakers, and coopers, and upholsterers—all, male and female, old and young, parents and children, were alive with excitement, and active in fitting, and furnishing, and getting the vessel into trim for her benevolent Christian work. The farmers brought loads of provisions of all kinds for the use of the voyagers on their way to the Mission-field, and for their support when there. The women and young girls of the congregation were active, day and night, in sewing, and knitting, and getting ready suitable clothes for the service of the Mission. All had their part to perform,

and all labored with cheerfulness, for their hearts were in their work.

The Missionaries, having completed their prescribed course of study, passed their examination, and were regularly ordained. The number was only eight; as of the original twelve two had died before the four years had expired, and two had proved unworthy, and were set aside. Besides these eight ordained Missionaries, there were eight colonists. There were by profession two smiths, a tailor, a butcher, a dyer, and three farm laborers. The vessel was ready, the captain and crew were in their places, the provisions were on board, and the day had arrived when they were to embark. Before leaving Hermansburg, a solemn farewell service was held in the Church. A scene of such interest, attracted, as may well be supposed, an immense congregation of people from far and near, that crowded the Church, and blocked up the

doors and windows. A suitable sermon was preached by the younger Harms, who had been the instructor of the Missionaries, and then the eight ordained Missionaries, and the eight colonists, sixteen in all, came forward and stood before the altar. A solemn prayer was offered, commanding them and their work to God, and invoking his gracious guidance and blessing, when the sixteen joined with hearty, manly voices, in singing as their parting hymn, Luther's well-known hymn, "*Ein feste Burg ist unser Gott.*" ("A safe strong hold our God is still; Our shield and surest weapon.") "Leave-taking, like everything else in Hermansburg," says Dr. Stevenson, "is peculiar. But it was a pious thought to part by singing such a song. There is no music so rousing and sublime as that master-piece of Luther, sung with the proper four parts, and at firm marching step. It is a very hero-psalm; and there is some-

thing noble in these humble men setting their faces towards the savages in Africa, and flinging back their lofty music out of brave, composed hearts."

On the next day, they bade a final adieu to Hermansburg, and went to Hamburg, the sea-port city where their ship lay. It may well be supposed, that the people of that ungodly city, gazed in astonishment at the procession of humble peasants, headed by their Pastor, as they passed along their streets in the direction of the harbor. The curious crowd followed them, and filled the wharves and vessels in the vicinity, where the Candace lay at anchor. On the quarter deck a table was set, and the pious Pastor held a final religious service, and uttered his parting admonitions to his devoted Missionary company. It was a solemn moment, both for him and for them. His earnest words sunk deep into their hearts. He particularly insisted upon

the cultivation by them, of the spirit of prayer. "Begin all your work," said he, "with prayer. And when the storm-wind rises, pray; and when the billows roll around the ship, pray; and when sin comes, pray; and when the devil tempts you, pray. So long as you pray, all, pertaining to body and soul, will go well with you." On the 28th of October, 1853, the anchor was raised, and the Missionary ship embarked on her voyage of love and mercy to the heathen world.

We stand on the shore, and gaze after her with feelings of admiration, as we call to mind that a congregation of plain and poor people, were enabled, by the grace of God, to entertain such enlarged views of duty, and carry them out so promptly. And, since such a noble Missionary spirit is so rare in the Churches, the example of Pastor Harms' congregation, at Hermansburg, is everywhere

cited and lauded, by writers and speakers, throughout the entire Christian world. And well they may be. Their example, too, has excited, far and wide, a largely increased missionary spirit, and a much more comprehensive view of personal and congregational duty, than existed before.

Let us now follow the good ship *Candace*, on her sacred errand. During the voyage, the missionaries kept up regular religious services, and prosecuted their studies. As all on board, including passengers and crew, were men of high religious principle, and devout Christian spirit, the *Candace* resembled a church afloat on the ocean. After a voyage of several months in duration, they reached the East coast of Africa in safety. But here their real difficulties commenced. The Mohammedans had control of the coast, and on various pretexts would not permit them to go to the *Gallas*, who were an inte-

rior tribe, nor even to disembark on the main land. After some vexatious delay, and many attempts at negotiation, they were compelled to set sail from the vicinity of Zanzibar, and coast far to the south, to Fort Natal. Here, too, embarrassments were thrown in their way, and the English Governor refused them permission to settle on Government land. They were, therefore, compelled to purchase ground for a colony. This they did, and secured a good position for their settlement. They paid three thousand dollars for six thousand acres of land. It is watered by a river which flows through it; the soil is fertile; lime, coal, and stone exist in sufficient quantities; but it is nearly destitute of timber. Being within English jurisdiction, they enjoy English protection. Though not on the coast, they are not inconveniently far from the ocean. Many tribes of Africans are near. The Zulu Kaf-

firs, the Zulus, under the chieftainship of Umpanda, the Matabela, the Bechuanas, and even the distant Gallas, are all accessible from the colony. There was, therefore, heathen material enough around them, on which to commence missionary operations.

They at once commenced to build, and in a short time, they had a little settlement erected, which they called *New Hermansburg*. They also applied themselves diligently to the study of the language, so as to be able, as soon as possible, to preach, and teach the heathen tribes among whom they were located, in the native tongue. When this knowledge was acquired, they entered with indefatigable zeal, and self-denying diligence upon their proper missionary work, which they have prosecuted in the same spirit, and with remarkable success, up to the present time.

It would be exceedingly interesting to

enter into details regarding their labors; but the space, to which we have limited ourselves, forbids. They prayed, and taught, and preached, and made explorations far and near, and gradually gained influence and power with the native tribes. They, too, taught the people the arts of civilized life, and inculcated, by precept and example, habits of industry, cleanliness, and order. Soon, their operations had extended so much, that reinforcements were needed. The good ship, *Candace*, had been dispatched home, and in 1856, fifteen more persons were sent out, and among them four brides for as many of the missionaries in Africa. In 1857, twelve more missionaries, together with fourteen colonists, and their wives and children, forty-four persons in all, went out, whose several callings were tailors, weavers, ropemakers, a saddler, turner, joiner, carpenter, wheelwright, smith, shepherd, and sailor.

All these were necessary to give their labors a firm and permanent character, and improve the condition of the natives temporally, as well as spiritually. So widely had the knowledge and renown of the wonderful Mission-work of this devoted congregation extended, that when these twelve missionaries were ordained, the King and Queen of Hanover, and their children, honored the occasion by their presence; the ministers of the city where it occurred, all assisted; and the next day they were sent for to the palace, where the King expressed the deepest interest in their work, and encouraged them by giving them the assurance that they would be remembered by himself and family in their daily prayers.

It is a remarkable fact, that, while these last missionaries were on board the *Candace*, and before they had left the shores of Germany, *twenty-one* more young men had offer-

ed their services as missionaries, and had entered the Mission-Seminary to be educated for their work. In 1859, a fourth voyage, with reinforcements, was made to the coast of Africa. In the autumn of 1860, the ship was sent on her fifth voyage with additional laborers; and in 1861, twenty-two more missionaries were sent out. And so, almost every year since, this ship, built, and owned, and employed, by that devoted band of Christians, bearing our own name, has been regularly plying as a missionary ship between Germany and the heathen tribes of Africa, carrying to them reinforcements, and all the necessary material to enable them successfully to carry on their good work. It is now little more than ten years since those devoted men first entered upon their holy work, and the result is wonderful. They have, perhaps, a dozen stations where they carry on their missionary operations. At each sta-

tion they have dwelling-houses work-shops, farms, gardens, schools and churches. More than a hundred missionaries that preach and teach, are in the field, and still more mechanics and farmers, who keep up the settlements, and exert a most powerful influence in training the wild, roving tribes to habits of industry and social order. Perhaps several hundred heathen have been baptized and added to the churches—the precise number we are unable to give—and their influence extends from the Zulus, on the coast, to the Bechuanas, in the centre of Africa—or over a territory of more than ten degrees of latitude. The number of converts from among the heathen is larger, for the time employed, than at any other mission, located anywhere among the heathen, and the preparatory work which they have performed, has laid the foundation for much greater, and more rapid, and largely aug-

mented, beneficial results in the future. Indeed, up to this date, their whole work may be regarded as preparatory, and as only laying, deep and broad, the foundation, and acquiring vantage ground for future success. That which is especially deserving our attention in it, is not so much what it has already accomplished—although that is really wonderful—but it is the origin, the mode, the spirit of the mission, and the plain and poor men by whom it has been commenced and carried on, that distinguish it above all others. Its success is undoubted and marvellous. Its teachers are scattered over an immense territory, and among the largest and most important African tribes. They occupy, not an inferior, but the highest, position; they have free access everywhere; and they are everywhere respected and successful. No other mission has more important openings; invitations to visit other

tribes and other localities are constantly received, which they are compelled to decline, and everywhere they are welcomed and received with gladness. Hundreds of precious souls are already gathered into the Christian Church, and have been brought to the knowledge of the way of salvation. In many localities, where formerly heathen rites were performed, there are now plain Christian Churches, where multitudes gather to worship God, and hear His word, and learn the duties of piety and virtue. It is a great success. Its success in the future will be greater still.

But now, it is time to ask the question, Where did, and does, the money come from, that pays for all this? Pastor Harm's expenditures are necessarily large. The building and furnishing of his ship cost about \$22,000. The land in Africa cost more than \$3000. The support of the mission required in one

year \$8000, and in another \$24,000. The expenses of his Mission-seminary, and other benevolent operations at home, are not less than \$7000 annually. Indeed, from 1854 to 1859 he expended in his noble work the large sum of \$140,000. How was this amount of money collected? His people are necessarily very liberal. Though not suffering from poverty, they are nevertheless not rich. They are not gentlemen with fine estates, but mostly peasants, who earn their bread by daily toil. But they are wonderfully imbued with the Spirit of Christ, and are, therefore, extraordinarily large-hearted and liberal in giving. Poor men have come forward, and at one donation put \$600 into his hands. They willingly deprive themselves of luxuries, and sometimes even of the necessaries of life, in order to have money to contribute to the good work. We have no proper conception of the liberality of these people, or of the

ready and cheerful spirit with which they lay their money as an offering on God's altar. They shame our cold-heartedness out of all countenance.

But what is most wonderful in all this, Pastor Harms does neither force, nor compel, nor even urge them to give. He has no agents in the field importuning the people for money. He does not in any way *beg* for funds. He never uses this word, and will have no begging or beggars of any kind about him, except those who beg of God. In the columns of his monthly missionary paper money matters and money perplexities are kept in the background altogether, and are rarely, if ever, mentioned. When, at his great annual missionary festivals, the people come by thousands, and would, and do, cheerfully give large sums, he makes no appeal, and does not even mention that he has need of money, or expects them to contribute any.

His conduct would be pronounced by us as most singular in this respect. He makes no effort to move their hearts. He leaves their hearts to be moved by a greater than himself.

What, then, is his resource? *It is prayer.* He has made the wonderful discovery, that God has the hearts and the purses of men in His hand, and can move and open them at pleasure. He, therefore, tells his wants to God, and asks Him to provide the means to relieve them. And what may seem, to our unbelieving hearts, not only singular, but even absurd, he has found this resource always sufficient. It has never failed him. The prayer of faith has always been heard and answered. It seems wonderful. From far and near donations come, in answer to prayer. They are sent across continents, and over the ocean, by persons, whom he never saw, nor heard of. Let us cite a few

examples from some statements published in his monthly "MISSIONS BLATT."

"A short time ago," he writes, "I had to pay a merchant in behalf of the missions five hundred and fifty crowns, and when the day was near I had only four hundred. Then I prayed to the Lord Jesus, that He would provide me with the deficiency. On the day before, three letters were brought, one from Schwerin with twenty, one from Bücksburg with twenty-five, and one from Berlin with one hundred crowns. The donors were anonymous. On the evening of the same day, a laborer brought me ten crowns, so that I had not only enough, but five over." In another statement he says: "I must tell you what brought tears into my eyes, and confirmed me anew in that word, 'Before they call I will answer.' A medicine chest was urgently wanted for the Mission. I reckoned up to see if there was enough left to supply

it. Before I had finished, and when I had not yet well begun to commend this matter to the Lord, a letter was brought, in which the anonymous writer stated that for some time he had been collecting for the mission, and had determined to purchase a medicine chest. The chest accompanied the letter; he only begged it might soon be sent out for the heathen." At one time, when he was revolving in his mind the erection of a House of Refuge for discharged convicts, in which to prepare them to become useful members of society, the great obstacle was the want of money. For some days it was thought of, and prayed over. Going out, after having been more than ordinarily solemn in his devotions, he met one of the peasants of his congregation, who approached, and inquired in what way he could render him any assistance in his benevolent work. "I took it," says he, "as a sign from the Lord, and men-

tioned to him what was in my heart. He sent me, through his wife, who was of one mind with him, five hundred crowns. Immediately afterward a merchant sent me ten, a pastor one hundred, and then came anonymously one hundred crowns. Meanwhile I had not made my intention known." God answered his prayers, and sent him the means to carry on his good work, through men who knew nothing of the special object for which the money was wanted. In the year 1858, when reviewing his affairs, he wrote: "Last year, I needed for the mission fifteen thousand crowns, and the Lord gave me that, and sixty over. This year I needed double, and the Lord has given me double, and one hundred and forty over."

These quotations afford a clue to the way in which his mission is supported. He does not beg, nor urge, nor threaten; he only prays, and works, and the hearts of the people,

opened by the Lord, and made full of love to Him and His cause, respond. He can say, and has always said, "See, what hath God wrought!"

Now, what are some of the lessons which this history of the mission work of Pastor Louis Harms, and the Church at Hermansburg, teaches us?

1. *God works* He has the hearts of the people in His hand. Whatever is done for good on the earth, is done by Him. He works by means of human hearts and hands. What men do in His name, is done by Him. Men are the instruments, the agent is God. Never is the glory ours, but always God's. It is God's work, and He does it. In looking over the great and wonderful result, as well as the method, of the Mission work of the church at Hermansburg, we can do no otherwise than say, in devout and humble

acknowledgment of God's power and goodness, "See, what hath God wrought!"

2. *Men offer themselves unto the Lord.* The church at Hermansburg did not look for others to go and preach the Gospel to the heathen, whilst they staid at home. But they went themselves. Each one felt his individual obligation to obey Christ's command, "Go, preach the Gospel to every creature." Men are prone to shift responsibility upon others. They are willing that others should do the work that they themselves should do. Others may be missionaries to the heathen, but they themselves will not go. Other congregations may furnish men to plant the standard of the cross in the remote regions of the earth, but they are content that their own congregation should furnish none. They seem to view Christ's parting command to "Go and teach all nations," as meaning every one in general, but no one in particular.

But the church at Hermansburg made a *personal* application of that command to themselves. The Gospel must be preached, and *they* must preach it. That church must do it. Its members must go. Each individual was ready to go. Each one seemed to say, "Here am I, send me." Oh, that this spirit of self-devotion, and this acknowledgment of personal responsibility, were more common in the Church! How soon, then, would our missions be crowded with laborers, and how rapidly would the ark of salvation be borne over the earth!

3. *It is not the wealthy, but the willing, that accomplish most for God.* Most persons, in view of such a mission work as that which we have been contemplating, would deem, at the outset, that a large amount of wealth was indispensable on the part of those who would undertake it. But here it is most successfully undertaken, where not a single indivi-

dual of the whole number has any wealth at all. It is not wealth, so much as the will, that executes great things. If a wealthy man is also a willing man, he can do a vast work; but, if a wealthy man has not the will to do it, he is as inefficient as the poorest of men. On the other hand, if willing men have not wealth, their will is in stead of wealth; and such men, though of small means, do an amount of good work, at which we gaze with gratified amazement. It is the will that executes great undertakings. If the heart is wrong, or not right, all the wealth of the Indies will be of no benefit to the cause of Christianity. Give us willing minds. Give us men whose hearts are in the right place. “Where there’s a will, there’s a way.”

4. *A single congregation can sustain an entire mission.* There is no grander spectacle in the history of the whole Church, than this noble work of that one congregation of

plain peasant Lutherans at Hermansburg. One congregation, single-handed, organize and support a mission thousands of miles away from home, consisting of more than a hundred missionaries, and an equal number of mechanics and farmers sent to constitute a Christian settlement. It is almost incredible. Judging by the unwillingness and want of large liberality displayed on such subjects everywhere about us, we would almost refuse to believe the accounts, if the facts were not so well supported. *This one congregation of Lutherans at Hermansburg does more for Foreign Missions, single-handed, than is done by the whole Lutheran Church in the United States, consisting of forty-one Synods, one thousand six hundred and fifty ministers, three thousand congregations, and more than three hundred thousand communicants.*

With all the combined force of the church in the United States, our Foreign Missionary

Society has, at this present writing, one missionary and his wife in India, and one missionary and his wife in Africa; and when this is told, all is told. This may be regarded as a very humiliating statement, but it is the truth, and the truth ought to be known. We do not come up to our responsibilities. We are not doing our whole duty. We are not lacking in opportunity, but we are greatly lacking in the measure of our performances. We must acquire a much more thorough missionary spirit. Let the example of our brethren of Hermansburg incite us to go and do likewise. Let each pastor and congregation come up to the true measure of duty in reference to the evangelization of the world. The world must be evangelized, and the church must do it. Each congregation, as constituting a part of the whole church, is responsible for the doing of this great work. Every Christian congregation should have

one, or many, representatives personally in the field of missionary labor. The laborers must be there, and must go from some congregation; why not from this? Why not from that? Why not from all? Why should one congregation send a messenger of good tidings to the heathen, and others not do the same? Is that congregation of Christians faithful to their solemn trust, to the love they owe to Christ, and to the affection they should bear to the souls for whom He died, from among whom no herald has gone forth, carrying light and salvation to enlighten and save the world as it lies in darkness and death? Shall not our pastors and congregations—our students and young members—ask as before God, to whom in the great day they must give an account for all that they have done, or refused to do, in the way of duty: Why am not I a missionary in the foreign field, and why is there none from the

congregation with which I am connected, preaching Christ and Him crucified among the heathen tribes of men? Is it not time that this shrinking from duty—this shifting responsibility from ourselves to others, should have an end? And shall not all our churches do all in their power, and much more than they have done heretofore, by their liberal contributions, their fervent prayers, and their whole-hearted approval, to support those who do go, to extend our mission fields, to increase our missionary force, to multiply our mission schools, and in all respects, to make our mission work more efficient and successful! A new era must dawn upon our mission work. All must work, and work together. Where one now goes forth in sad loneliness, almost in the feeling with which a martyr goes to the stake, there must be scores and hundreds marching forth, like the missionaries from Hermans-

burg, with music and song, animating and being animated, glad to be God's chosen heralds to announce a Saviour to a perishing world.

5. *The missionary spirit is the outgrowth of a truly believing and devotional spirit.*—This is the grand secret of the mission work inaugurated and carried on by the church at Hermansburg. It is the outgrowth of faith and prayer. Their faith, works, and their prayers are followed by deeds. They have strong faith, and this leads to great works. They have much love for Christ, and because they love Him, they would honor Him by spreading His glory over the earth. They love the souls of men, because Christ died for them. The flame of devotion, in their hearts, kindles therein zeal in behalf of the souls that are perishing. Their missionary spirit is not fanaticism, nor mere enthusiasm; but strong religious principle. There is no fanaticism

about them. They are profoundly religious; are sincerely devout; are strongly attached to the doctrines and usages of the church; are Lutherans of the old order; are plain, practical Christians. They have enlarged views of their duty, and are liberal in giving their money, and devoting their personal services for the honor of Christ, and the good of souls. Their large hearts devise large things. They do not prefer their ease to the glory of the Lord, nor love their money more than the word of Jesus. As they are, so should all Christians be. They are models for us. Their piety should set us to earnest self-examination, and awake the candid inquiry, whether in the presence of such great faith, and fervent prayer, and active benevolence, we are Christians at all? Have we any faith? Do we really love the Lord? Have we actually done any thing to prove that we are imbued with the spirit of our

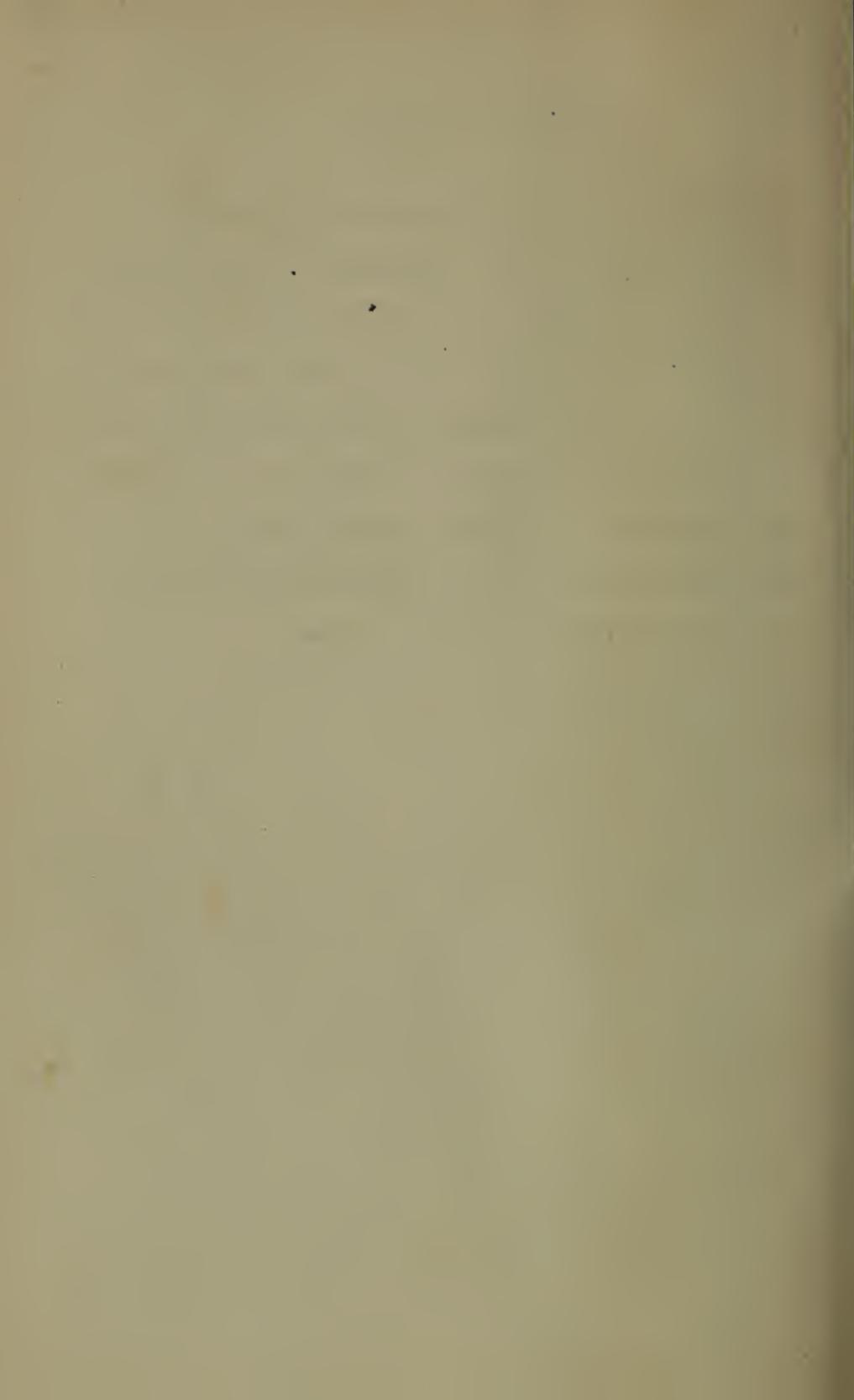
Master? If we feel so little interest in the progress of Christ's cause, and do so little to promote it, have we any title at all to be considered His followers? If we have so little love for the souls for whom Jesus shed His blood, do we really love Him? If Christ is to be honored by the spread of His name to the uttermost ends of the earth, do we love His name if we feel small concern, and will do little or nothing that His name may be thus honored? Will we be saved at all ourselves, if we are unwilling to contribute to the salvation of others?

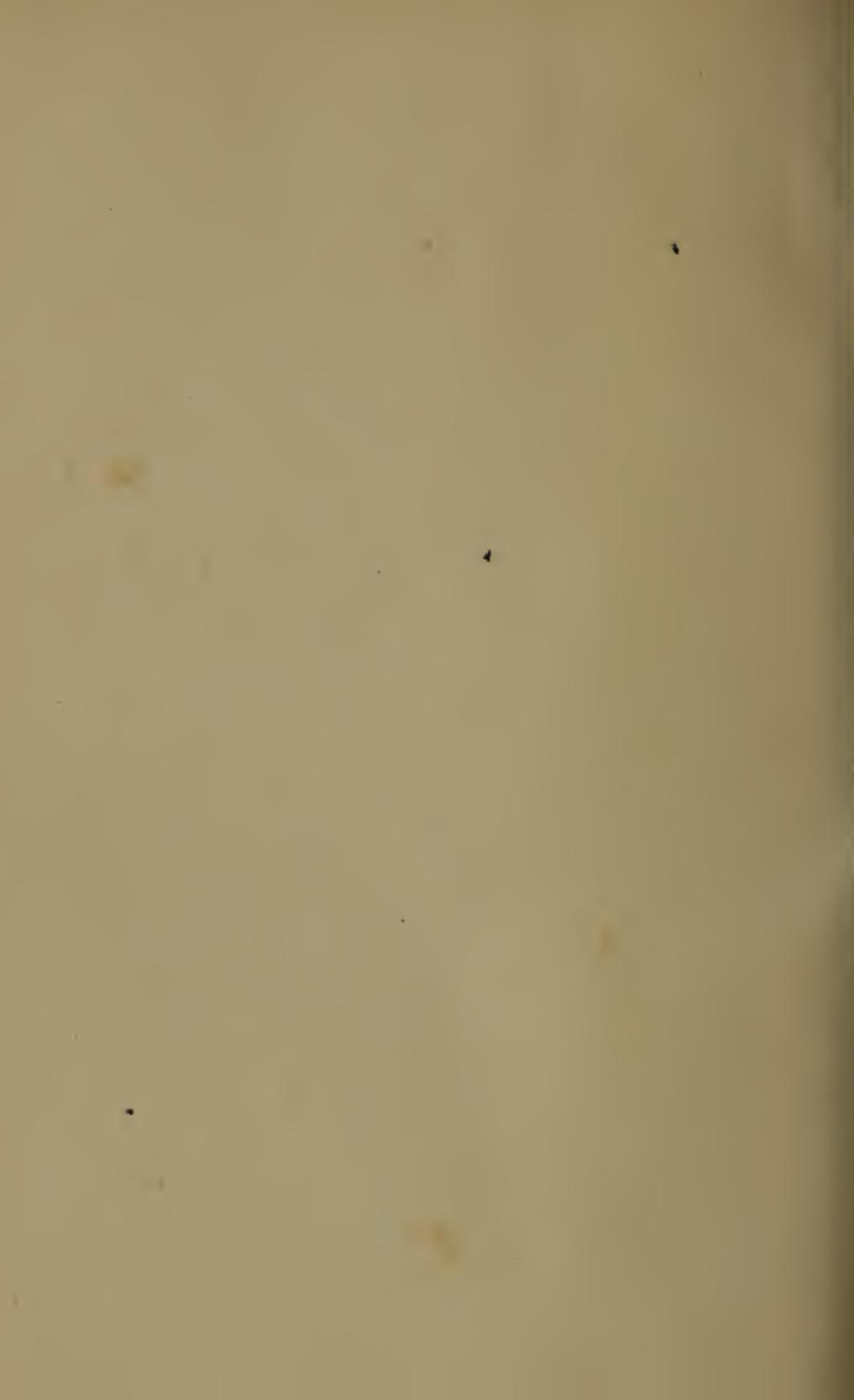
The work of missions must go on. It dare not stop. It is the only method known, or that can be devised, to accomplish the result desired. The whole world must be evangelized, and the only agency to do it, is the Bible, with the living preacher, sent forth and sustained by the church. It is a noble work. It is the peaceful messenger bearing

with him light, civilization, Christianity, and everlasting salvation, to the benighted, degraded, barbarous, and lost tribes of men. What a blessed work! What a privilege is it to help on, and contribute in any degree to the progress and accomplishment of such a work! Are there not many among us who will go forth, like the noble Hermansburgers, and devote their lives cheerfully to the great and apostolic work of preaching the Gospel to the destitute? And will not the rich give of their wealth, and the poor of their pittance, so that the funds cast into the Lord's treasury for the Lord's work, shall reach a magnitude which it has never attained before?

Dear Reader! The Lord is working, and will work without us; but it is of the highest importance to us that He should work by us. It will, and must be said at the consummation of all things, "*See, what hath God wrought!*" But blessed will we be if ours

were the hearts and hands through which He hath wrought. Sad will it be for us, if He hath wrought with other hands, but not with ours. Shall we not offer our hearts and hands, and say, "Lord, our hearts are Thine, rule them; our hands are Thine, use them; our substance is Thine, employ it; our lives are Thine, serve Thyself with them according to Thy good pleasure?"

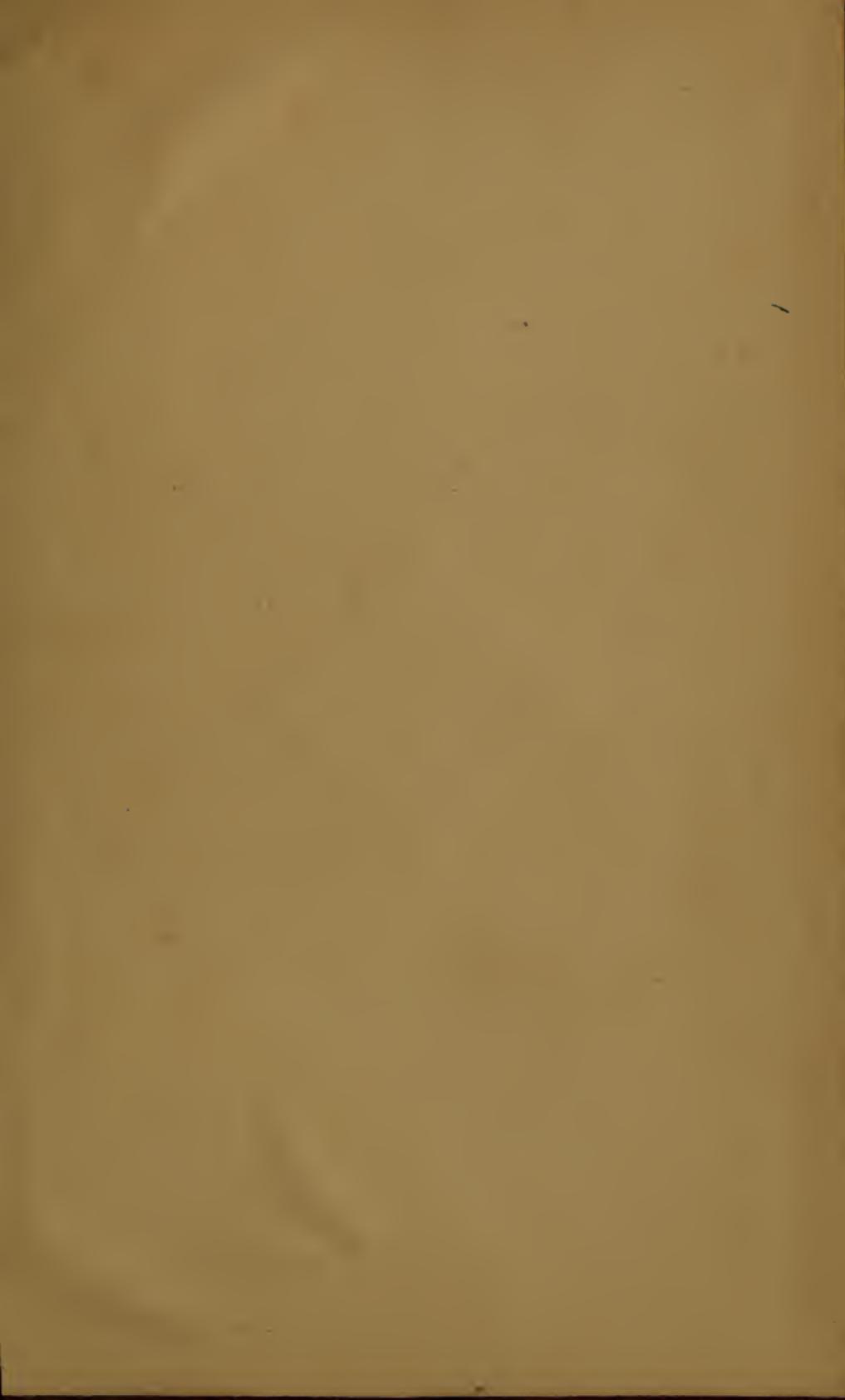




Deacidified using the Bookkeeper process.
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